



ZION'S HERALD.

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MISCELLANEOUS SELECTIONS.

FROM THE CHRISTIAN WATCHMAN.

INCONSISTENCY IN PROFESSORS OF RELIGION.

The sun rose high and had dissipated the squalls of spring. Nature dressed in her gayest robes invited me to pursue an object which required me to visit a distant port. I stepped on board the Volant, a fine vessel commanded by Captain —. He had all the careless roughness of a seafaring man, without the reticent vices common in that profession. At our first interview, I perceived him a gentleman without polish, possessed of humanity without its weakness, capable of friendship, requiring none of the common pledges of its security, and sociable without affectation. A long voyage and much intercourse confirmed my conjectures concerning him, and left upon my heart the traces of high esteem. A gentleman who took passage with us, who appeared to have read some, and seen a little of the world, put every means in requisition to exert an influence over all on board. He was a disciple of the French schools, and professed an unbounded hatred to Revelation. He was admirably qualified for his undertaking. He had some knowledge of the ancient and modern philosophers, unbounded effrontery, great loquacity, and an air of the utmost confidence when he advanced a position. One fine evening, being a dead calm, the passengers, the officers and the hands mixing promiscuously upon deck, in the midst of desultory conversation, our enlightened reformer made a number of remarks upon the unreasonableness of Revelation, and endeavored to support them by references to scripture facts. He particularly referred to the villainy of old Moses and the ferocity of his slaves, who destroyed the nations of Canaan without provocation, and then laid it to God. I asked him whether he believed the books of Moses, to be authentic history. He hesitated to answer. I said, as a fair disputant he was bound to take his ground, and I would take mine, adding, if you do not believe them, your conduct is scarcely rational, to vent your ill feelings upon those who you do not believe ever to have had existence.—He said, he believed the facts stated, but it was naturally and morally impossible for God to have any hand in it. I asked him whether he believed in the being of a God, and that he exercised any control over the affairs of this world, such as plagues, famines, earthquakes, thunder-gusts, and such evils. He replied in the affirmative. I asked whether it was reasonable that God could be angry with and chastise men or nations for any sin they might commit?—He said yes. I asked what was the difference between God's making use of one nation to scourge another, and employing a famine, a plague, or an earthquake for such a purpose? He was silent for a few minutes, and as the passengers and crew enjoyed a laugh at his expense, he lost his temper and became very abusive. The Captain interfered and informed him, if he wished to debate the subject as a gentleman, there was liberty for him to do it; but he would not suffer indecent abuse on board the ship which he commanded. The debate ended, and we retired to our respective berths for the night. Next morning, just as the sun was appearing obliquely, a blaze of glory upon the bosom of the ocean, disturbed with nothing but a gentle ripple, I saw our Captain afloat, leaning over the taffrail and gazing in the wake of the ship, in that attitude which indicated deep thought rather than interest from any transient circumstance connected with the state of the water or the vessel. Good morning, Captain, how do you do? Good morning, Sir.—Poor fellow, I pity him from my heart. Who? Mr.—Come hither and I'll tell you why. It is possible he may have fallen into bad hands, like myself. Some corrupt professors may have made him an enemy to that Book, which, however we may hate, we cannot reason down. My father was a Presbyterian minister in the state of Massachusetts. He was, according to report, a good man and a faithful pastor. I remember but little of him. He died when I was eight years of age, but he lives yet in the affection of a few of the old people. I have his library and manuscript sermons. I have a melancholy, painful gratification in looking them over when I am port. I indulge in this sometimes till my heart is ready to burst in thinking how much sin and suffering might have been avoided, had such a father lived to be the guide and tutor of my youth. Well! he is gone, and the sea is my home. A paternal uncle, an oldascal, forgive me, sir, my feelings are naturally quick.—A paternal uncle, a deacon of his church, who lived in the village and kept a store, took me into his family, that my education and morals might not be neglected. Every one applauded this act of humanity and generosity. Young — was now provided for, they said. This man, sir, was of a very singular composition. He was uncommonly religious without any consistency. He was a standard for all the neighborhood, of orthodox sentiments, and would defend them with tears and arguments which procured him a name for being the most pious man in all the village. We had family prayer twice a day; and on Sunday, of the young people were trilling, they were severely reprimanded; but all this was mixed with passion, caprice, covetousness and injustice. In the store there were many different prices of articles as there were probabilities of successful fraud. Intimate friends who were not likely to purchase elsewhere, and the poor who could not, because they wanted credit, were sure to pay high. Being a relative and supposed dependent, I had his confidence, and was frequently employed to fill up the spirit casks with water at night; I have been engaged to suit said to the color of the sugar, and many such little offices. I have heard him declare when about to sell an article that it cost him much more than I knew he gave for it. I remember numerous instances of falsehood and lying, which, there is not a fellow before the mast of this ship but would be ashamed of. My father, sir, had given me an abhorrence for falsehood and drunkenness, but my employer would encourage in his store a set of base fellows, trifling for half a day, while their poor wives and families were half starved and half naked, and when they were intoxicated, charge them more than was just. I judged, sir, of the nature of religion from the conduct of those who professed it, and as this man was

in high reputation, I concluded that he was as good if not better than others. I hated the name of religion, and associated it with every thing that was vile; but the following circumstance fixed my resolution and sealed my fate.—One day a tinner entered the store, who had already drank too much. I knew his family, and felt for the poor children who were pinched with cold and hunger. He called to me rather roughly for a glass of spirit. I pleasantly told him he had better send some crackers and cheese to his children. His rage had no bounds. Myself and father were objects of the most indecent abuse, which terminated with beating me with a cord which he took from the head of a cask. "You," said he, "are a limb of the old priest. I was forced to contribute during his life to your support and that of the rest of the chicks. Hold your tongue and get me what I want, or I will wring off your bastard's head." My uncle heard all this, came and shook hands with him, handed him a chair, and assured me if ever I took such liberty with one of his friends again, he would severely chastise me, and dismiss me from his house. I made no reply. Night came, and at eleven o'clock I left the hated habitation and the next morning at sunrise, I was a free man in Boston. I went on board the brig Fanny, that forenoon, and in her I took my first trip. As I had been tenderly treated in my early days at the parsonage, you will guess I had something to encounter. I used sometimes to sigh under my hardships; curses and oaths at night seemed at first a poor preparation for rest. But these men were better than the Deacon: they were what they professed to be, and he was a vile hypocrite. I now, sir, substituted Paine, Voltaire, and Volney for the Bible, the ocean for the peaceful village, and the rough, honest fidelity of a ship's crew, for the family of an artful hypocrite. Since those days I have read and thought much. Some months ago, being on deck one dark squally night, the thought of my father took possession of my mind and heart. I had read some papers he left, expressive of his religious sentiments, and his reasons for them. The inquiry rushed upon me, was he an honest man? Was he a man of judgment? Report furnishes an affirmative to both. Why then his sentiments ought to be examined. A hypocrite has driven me to infidelity; but there are hypocrites in every department. My father recommended the Bible; I will read it, and judge for myself. I did so, and, though I am no Christian, yet I believe that Book is true, and came from God.—I was glad to hear it defended last night. You have said ground, sir; I know all their arguments. Remove from religion the errors of establishments, the follies of fanatics, and the inconsistencies of false professors, and infidelity is starved and gagged. If ever I should visit the village where the old hypocrite lives, I'll stir up a fine breeze with him. Forgive me, sir, that would be wrong, perhaps. I was a fool that it did not occur to me that no system is to be judged of from the conduct of those who hold it. I either ought to have examined religion for myself, or have placed dependence, if too young for the task, upon the wise and virtuous. But, sir, youth is rash; and I am yet too precipitate and violent. A ship's bad school for self-government. I hope God will forgive the old man and me, and enable me to forgive him; he is my father's brother, after all. I have done wrong myself in a thousand instances, and if I had gone to Davy's locker, I had met with a bad birth, and I was crew than ever manned a pirate.

MONITOR.—No. 7.

OF SUBMISSION AND CONFORMITY TO THE WILL OF GOD.

"Thy will be done in earth as it is in heaven." Nothing is done here, any more than in heaven, but by the will or permission of God; but men do not always love that will, because it is often opposite to their desires. If we sincerely loved this will of God, and only this, we should change our earth into a heaven. We should thank God for every thing; for evil as well as good; because evil becomes good from his hand. We should not then murmur at the ways of Providence, but approve and adore its wisdom. O my God! what do I see in the course of the stars, in the revolutions of the seasons, in the events of life, but the accomplishment of thy will: may it also be accomplished in me; may I love it; may it sweeten and endear all events to me; may I annihilate my own, to cause thy will to reign in me! For it is thine, O Lord, to will, and mine to obey.

Thou hast said, O Lord Jesus, of thyself, with relation to thy heavenly Father, "That thou always didst what pleased him." John viii. 29. Teach us how far that example should lead us. Thou art our pattern. Thou didst nothing upon earth but according to the will of thy Father, who vouchsafes also to be called ours. Do thou fulfil his will in us, as thou didst in thyself. Grant, that we, being inseparably united to thee, may never seek to do our own will, but his; so that not only our religious actions, but even our eating, sleeping, conversing, may all be done with no other view than that of pleasing him. Then shall our whole conduct be sanctified; then shall all our deeds become a continual sacrifice, incessant prayers, and uninterrupted love. When, O Lord, shall we arrive at this disposition? Do thou vouchsafe to conduct us to it; do thou vouchsafe to subdue our rebellious will by thy grace, for it knows not what it would have, and nothing is truly good, but a conformity to thy will. FENELON.

ADVANTAGE OF PEWS.

The Rev. Richard Reece, who lately visited this country as a delegate from the British Methodist Conference, to ascertain the state of Wesleyan Methodism in the United States, has just published two letters in the Wesleyan Methodist Magazine on the subject of his visit. The following remarks on the advantage of pews in churches, are extracted from his last letter in the Magazine for January 1825. After mentioning that he preached in John-street, New York, he says:—

"The men and women sit apart in all our places of worship, on benches with raised backs, no pews being allowed by the Conference any where. However, many of the societies in New England have freed themselves from this custom, and rejoice in the convenience and comfort of family accommodation in the house of God. The parents have now their children and servants under their own eye, and are forming them into habits of respect and veneration for the place and the employment. Every good man having provided a habitation for his family, should feel it his next care to procure a seat in the house of God for them. The one is essential to the preservation of life, and the other to the improvement of it. There we live, and here we are taught the way to life everlasting. We should rejoice to be spared the pain of making these remarks. Had Mr. Coleman simply told his hearers that the Scriptures were to be judiciously applied to the great moral purposes for which they were intended; that many parts of them were rendered obscure, from the fact that they contain references to manners and customs widely different from our own; and that

the proper office of a public teacher is, to explain, not to expunge, their contents; that, while the dress in which it has pleased God to give them, is naturally, and perhaps necessarily, "local, occasional, and historical" in many of their parts, yet that there lies beneath them a principle of universal application; he would have said what the firmest friends and believers of the Bible have ever said. But in the language which he has thought proper to use, it would be an affectation of blindness not to perceive a strong resemblance to some of the aspersions which, during the last century, were cast upon the Bible by the champions of infidelity. In these aspersions Mr. C. is not alone. Other Unitarians, not only in foreign countries, but in this country, have indulged in a freedom of remark respecting the Scriptures, which is suited to produce but little respect for their inspired character. It is possible, and to present appearance, not improbable, that the time is at hand, when the great question respecting the divine authority of this sacred volume, must again be agitated, and the battles which have been won on the side of its inspiration, be fought over again. But in New England, that land which owes more to the full acknowledgment of the divine origin of the Scriptures, than any other land, is to be the principal theatre of that contest, we trust there will be found, among the posterity of the pilgrims, not a few, who will stand forth in its defence, with a zeal and energy worthy of the tears and sacrifices which it cost, to establish its dominion among them.

THE CHRISTIAN'S MANUAL.

Review of "The Christian's Manual; a treatise on Christian Perfection, with directions for obtaining that state. Compiled principally from the works of the Rev. John Wesley, by the Rev. T. Merrill, New York, 1825.

The portability of this work, is certainly a recommendation, when we consider that it is designed for, and should be, the pocket and closet companion of all such as are "going on to perfection." It possesses also the rare talent of expressing much in little space. The reader, without having to ascend the difficult and tiresome summits of redundant phraseology or arrangement, is conducted immediately to the subject he is in quest of. The author calls it a compilation, and in his preface, vindicates the term, and the propriety of presenting compilations to the public; but in several respects we find it to be an original work; and in the whole, just such an one as the Methodists for years have wanted.

Chap. 1st. Points out the "Necessity and nature of Justification." Those who attentively read this chapter, as an introductory one, will find it to be remarkably pertinent.

Chap. 2d. Treats of "Christian perfection," in a manner so plain, that we know not how any can misapprehend; a style, pure and pleasing; and if the arguments be not irresistible, they are at least convincing. We confess we know little either of the "scriptures" or of the power of God.

In chap. 2d, directions are given for seeking Christian perfection, which we have no doubt will be a source of indescribable encouragement to many a panting heart, whose language is, "I shall be satisfied when I awake with thy likeness." In the fifth chapter "The evidences and marks of Christian perfection," are considered. We know not how any who have the least knowledge of this blessed state of Christian attainment experimentally, could controvert the contents of this chapter. We think on the contrary, that many who before have been weak in faith, would, on reading this chapter, hang their shields anew, and go forth quenching the fiery darts of Satan.

The contents of the sixth and seventh chapters may not meet with the approbation of superficial Christians, but we feel assured, that none of those who live godly in Christ Jesus, will say, these are hard sayings, who can hear them.

The "extract from Mr. Sutcliffe's Sermon," and with which the volume is closed, we think to be a valuable addition to it, as there are many who will plead for Balaam.

It is pleasing to learn that the inquiry after gospel holiness, is increasing among the congregations of the Methodists; and as this doctrine preached and practised, is the most effectual way to promote revivals in religion, so it is the most effectual way to preserve them, when they are promoted.

We believe no author of modern times, has written so clearly on this subject, as the Rev. Mr. John Wesley, from whose works much of this volume has been borrowed; and presuming that many who are not in communion with the Methodists, are sincere in their inquiries after this state, we beg leave to recommend it to the pious of all denominations.

March 14.

REVIEWER.

REVIEW.

THE PROPER CHARACTER OF RELIGIOUS INSTITUTIONS.—A Discourse delivered at the opening of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN.

(CONTINUED FROM OUR LAST.)

We should be sorry to exhibit the remarks of Mr. C. in any other light than that in which they fairly and obviously exhibit themselves. But when we see him strike from that list of passages proper to be used in the devotional services of a Christian assembly of the nineteenth century, not only the 60th Psalm, but that where Paul confesses himself "the chief of sinners;" and that in the 51st Psalm, where David prays, "Purge me with hyssop, and I shall be clean;" the former on the ground, chiefly, that Paul was a greater sinner than other men, and the latter because it refers to an obsolete custom; when, we say, he descends to this minuteness, we feel as if we could not mistake his meaning. The grounds upon which these last passages are used, in the devotions of the sanctuary, we deem it unnecessary to spend time to explain, since, if we mistake not, it requires but a moderate share of Christian knowledge and experience satisfactorily to understand them. But it is more important to inquire, where is this system of excision to end? who has authority to erect such a Procrustean standard as this, and to platoon, not the judgment of a fellow-creature, but the judgment of Heaven?

We should rejoice to be spared the pain of making these remarks. Had Mr. Coleman simply told his hearers that the Scriptures were to be judiciously applied to the great moral purposes for which they were intended; that many parts of them were rendered obscure, from the fact that they contain references to manners and customs widely different from our own; and that

Methodism held, though less tenaciously than his brother and coadjutor, and when he yielded to the necessity laid upon him by popular feeling, it was with reluctance. He would certainly have preferred a learned ministry, if the very low state of religion among all classes of society, and other aspects of the times, had not demanded more promptitude in his measures than could consist with taking time to make his ministers what he wished them to be. Had the same facilities for the education of pious youth existed then, as are now enjoyed, Mr. Wesley's general character forbids us to doubt, that he would have urged the importance of a classical education, with as much vehemence as he urged every thing else, in itself good.

I do not wonder, that any man living the spirit of Christ, and seeing the world around him lying in wickedness, should be compelled by feelings of compassion to say, "let every thing else be lost sight of in one grand effort to break up the dominion of sin." But, when time is allowed for reflection, and the facts are duly weighed—that unbelief will not yield to mere zeal—that all human power cannot bring a single sinner to the foot of the cross, and that the whole system of Providence in the moral as well as the natural world, is constructed on the principle of adaptation between means and ends, it seems to me that the most unprejudiced Christians will say, "lay hands suddenly on no man;" but let teachers of divine truth, be thoroughly furnished, and go forth to their work with the whole armor of God upon them.

You will permit me to say, in reference to your correspondent's quotation from the "Boston Yankee," that it seems to me irrelevant to the point in dispute. The question is not whether those placed among incompetent preachers are possessed of no valuable qualifications; but whether the possession of other qualifications within the reach of their zeal, is not necessary, to give them an extent of influence corresponding to the sacred elevation of the office they take on them; and to "their knowledge of human nature and the work of God's spirit, of divinity, and of the scriptures," their anointing of the Holy One, and their zeal, must qualify them for some degree of usefulness; but the question is, whether it be such a degree of usefulness, as will warrant their assuming the awful responsibilities of vindicating the truth of Jesus, against the numberless forms of enmity with which it has to contend. Without general knowledge—without the mental discipline of mathematical studies, and without the means of reading and investigating the original scriptures, I think it can hardly be said they are competent to meet the fair demands of the church on her ministers, in an age of abounding infidelity and licentiousness.

With all my respect for the character of Mr. Fisk, and with all that affection for him growing out of intimate acquaintance, I cannot refrain from saying that he has given a fairer view of his warm heart than of his solid judgment in the letter referred to. And the opinions he has expressed must appear singular to those who know that he gave himself to an eight years course of study, and on that broad foundation is now establishing a character in Palestine whose influence will be felt to the latest generations. But with him, "the eye affects the heart" powerfully, and standing as he does, almost alone, in the midst of a population wholly ignorant of Christianity, it is easily accounted for, that he should even long to embrace in his arms as a fellow laborer, any Christian, however unlettered. Every one must admire the spirit of this heroic and devoted missionary; and not the less, because he has expressed himself so unguardedly on a general subject of so much importance. We all feel, I trust, that learning, and whatever else comes in competition with duty to the souls of men, must be sacrificed; but our judgment as to the fact of a competition in given cases may widely differ. In forming this judgment, we cannot safely rely on our feelings; and in some circumstances, it is extremely difficult, not to say impossible, to form a just judgment, in consequence of highly excited feeling. How far this consideration ought to qualify the opinions of Mr. F. in the estimation of his friends, I cheerfully leave to your correspondents to decide.

"A Methodist" has used a mode of expression once or twice, which I know is common, but which I do not well understand. I refer to his mention of those "whom Christ has called and honored in the sacred office." If the Education Society rejects those that are called of Christ, it is certainly an unchristian institution—or at best, an unchristian act. My view of a call to the ministry is simply this: that a man have scriptural evidence that he is a new creature—that he have an ardent desire to become instrumental in the salvation of his fellow men; and that the Providence of God places within his reach, and gives him the disposition to improve the means of becoming a scribe well instructed. I cannot regard visible or immediate success as evidence of a gospel call, because even inspired prophets have been compelled to exclaim "who hath believed our report?" and, "I have stretched out my hand all the day long to a disobedient and gainsaying people," while other men have been instrumental in the conversion of many and abandoned sinners, at the very time when they themselves were living in the daily practice of flagrant crimes. These facts alone, would make me cautious of conceding to any man the right to preach the gospel, on the ground that his labors had been successful.

But I would inquire—Is every man who may offer himself as a candidate for the ministry to be accepted, merely because he may have been honored as the instrument of saving some souls? And where is the Christian on earth who is faithful in the use of a single talent committed to him, that must not thereby do good. I conceive that every Christian, in every station, is bound to preach Christ, by word and example, to all around him; nay, he is bound to study the Bible with this object in his eye—to make it the great business of his life, to bring souls to Christ. But is every Christian who does this, at liberty to consider himself qualified for the sacred ministry?

Will not "A Methodist" allow, that some peculiar "aptness to teach" is necessary to a minister? Herein we agree. Will he not allow that some more knowledge of divinity and of the scriptures is requisite in a public teacher, than in a private Christian? Here too, we agree. The only difference between us lies in the extent of knowledge that is requisite according to the general principles and particular precepts of God's word, for the ministerial office. And when we take into view the nature of prevailing errors, their numbers and extent, the literary character of their advocates, and the zeal with which they carry on the war against the precious doctrines of our holy religion, from the pulpit and the press, it would seem as though we could not long continue to differ on this point. I know that it is not by might nor by power, but by the Spirit of the Lord, that these errors are to be subverted: yet we all know, that God discovers to creatures his wisdom, in adapting the instruments he employs to the ends he aims at. On the same principle that the Methodist Conferences appoint their most able men to the most important and exposed stations of their church, I advocate the importance of a learned ministry at the present time. We must adopt means to end. The wisdom of Wesley in this thing was so admirably

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

MR. BADGER.

It is arrogance alone that can lead any one to claim infallibility for his opinions. The friends of Education Societies may possibly have been carried so far by the strong current of their prejudices sometimes, as to undervalue the labors and successes of men whose acquisitions fall below a certain standard. In their zeal to increase a learned ministry, they may have estimated too lightly the piety and the courage which have obviated difficulties in their way to eminent usefulness; and on the other hand they may have yielded undue credit to "learned dullness." "To err is human." But in regard to the principle for which they contend, I believe it to be both rational and scriptural, whatever errors may have occurred in the application of it. It is a principle to which the founder of

FOR ZION'S HERALD.

MR. EDITOR.

It is desirable, through the medium of your paper, to call the attention of the people of this city, friendly to the dissemination of correct sentiments in morals and religion, to the importance of adopting some means by which persons seeking employment may not be under a kind of necessity of laboring for those who are daily guilty of using profane language, and who are full of cursing and bitterness. Many at the present time, particularly mechanics, are resorting to this city for employment. They know not the moral or religious character of the persons on whom they call. Owing to this ignorance they frequently engage to labor for men who have no reverence for the name of Jehovah, and who have around them many whose profane expressions are heard in almost every sentence they utter. Profanity of every kind is, at first, extremely painful to those who are rightly informed, and who give any evidence of personal piety. And by associating for any length of time with immoral persons, the evil nature and tendency of profane cursing and swearing becomes less regarded; and an evil habit is likely to be formed, the baneful effects of which will be felt by present and succeeding generations. If some means were to be adopted by which strangers seeking employment might be directed to men who do not allow themselves, or those in their employment to use profane language, something might be done to prevent the increase of an evil so alarming. There are many persons of this description in this city, to whom strangers might be directed; and if these strangers were not given to immorality, they would receive such intelligence with pleasure.

Persons seeking employment may generally be divided into two classes, the moral and profane. And it is to be desired, that in this city the profane man might be reformed, and the moral man be kept from imbibing sentiments and habits tending to destroy the happiness of individuals, and multiplying to an indefinite extent, the evils kind should be done in this city, the example would be most salutary in every part of the country, and have a powerful tendency to render the use of profane language hateful in the eyes of every class of the community. It is most certain that those who have persons in their employ have a right to see that their conduct and language are correct in a moral point of view. This is a right which they may exercise without acting the part of tyrants. It is a duty which they owe to themselves, to those whom they employ, to their children, and to Him who will come in the clouds of heaven, attended by a multitude of the heavenly hosts, to judge the world in righteousness.

N. HAMPSHIRE DISTRICT...QUARTERLY MEETINGS.

Deering Circuit,	April 16, 17.
Sutton "	" 23, 24.
Canaan "	April 30, and May 1.
Bridgewater "	May 7, 8.
Tuftsboro' "	" 14, 15.
Rochester "	" 18, 19.
Dover "	" 21, 22.
Portsmouth "	" 23, 24.
Pembroke "	" 26, 29.
Poplin & Salem,	June 4, 5.

The following appointments will be attended to by the Rev. Ozias Savage.

Oxford,	May 1.
Plymouth,	" 4.
Bristol,	" 5.
New Chester,	" 8.
Pembroke,	" 10.
Kingston, Q. M.,	" 18, 19.
Eppling,	" 22.
New Market,	" 26, 29.
Newington,	" 31.
Greenland,	June 1.
Salisbury,	" 4, 5.

B. R. HOYT, P. Elder.

Christian David.—At Madras, (says Mr. Leslie, a Baptist Missionary in India,) we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of truth by the venerable Swartz. He is a most interesting man—full of piety and soul—about 52 years of age—has preached the gospel twenty-three—and has been thirty-three years a Christian. It is delightful to hear him talk of Swartz.

Tolerance at Rome.—Several papers have lately asserted that Bishop Hobart of New York, who has preached several times at Rome, is the first protestant who has enjoyed that privilege since the apostle Paul. It is a fact, however, that there has been protestant preaching there for several years. The pope suffers the practice, probably from motives of policy. The doors are always watched when there is a meeting, and a Catholic would not dare to attend.

LITERARY AND SCIENTIFIC.

Bowdoin College.—The present number of students at this institution, including those belonging to the Medical School, is 190—viz. Medical Students 57—Seniors 35—Juniors 35—Sophomores 39—Freshmen 21. The officers of the institution are a President; five Professors; a Lecturer on the theory and practice of physic, and on surgery; and two tutors.

Quaker Publications.—It appears from a statement in the last number of the Christian Examiner, that the number of volumes of different works published by the Quakers, previously to A. D. 1715, which embraced a period of only about seventy years, was four thousand two hundred and sixty-nine. Each edition of these works continued, we are told, about one thousand copies on an average, making in the whole about four millions two hundred and sixty-nine thousand volumes and tracts, sent forth by the Society in that short period. Twelve thousand copies of Barclay's Apology were published in one edition, and ten thousand of them were distributed gratis.

The rapid progress of Quaker principles during that period and afterward, has been very judiciously attributed to a considerable degree to the influence of tracts gratuitously distributed. It is believed that the efforts and sacrifices of the Friends, in the expenses they incurred for printing and publishing works adapted to spread the principles of their faith, have never been equalled by any sect of Christians.

Value of Printing.—In 1774, the price of a small Bible, neatly transcribed, was thirty pounds, a sum equal to at least two or three hundred pounds of our money. A good and clearly printed Bible may now be had for two or three shillings. It is related, that the building of the two arches of London Bridge cost only 253, which is 51. less than what a copy of the Bible sold for many years afterwards. These facts afford a curious commentary on the changes and advantages produced by the extraordinary invention of Printing, which has done so much to alter or shake all the institutions of the world, wherever the press has appeared.

NEWSPAPERS IN SCHOOLS.

Newspapers have been introduced as a part of the regular exercise of the scholars, in the Academy at Plattsburgh. This cannot but have a most beneficial effect on the minds of the scholars, and we have long wondered that the practice has not generally obtained

in our seminaries of education. It certainly must be as profitable to our youth, to be informed of the events of the day, both in our own country and in foreign lands, as it is to spend their time in reading the accounts of quarrels of the gods and loves of the goddesses of heathen mythology.

Mr. Prescott, the teacher of the Plattsburgh academy, deserves, and will undoubtedly receive the warm thanks of the parents of the children committed to his care.—*Albany Advertiser.*

Cherokee Improvements.—A moral and Literary Society was instituted in the Cherokee Nation last November, having for its object the suppression of vice, the encouragement of morality, and the general improvement of the nation. The Constitution, which is well drawn up, was presented to the Legislative Council of the Nation at its last session at New-Town, and received the sanction of that body. The funds of the Society are to be expended in procuring a library of the most approved works on Morality, Religion, History, Jurisprudence, and general Literature. The first general meeting is to be held at New-Town, the seat of government for the nation, on the third Monday in October next, when an Oration in the English and Cherokee languages, is to be delivered by Mr. David Brown, and in case of his sickness or absence, by Mr. John Ridge, both of whom are well known in the United States as young men of fine talents and education.—*Family Visitor.*

Jesse Buel, Esq. of Albany, has been elected corresponding member of the Horticultural Society of London. We are pleased to find this gentleman so honorably rewarded for his persevering and successful exertions in the cause of science. Mr. Buel's ardent devotion to agricultural and horticultural pursuits, has rendered him one of the most important auxiliaries in our country. His report to the State Legislature, when a member in 1823, on an agricultural school and experimental pattern farm, is replete with sound argument, practical observations and ingenious deductions. He has added to our choice fruits in the last year, several of Knight's new varieties, by importing them from London, and has this year received, we understand, more than 50 new varieties from the London Horticultural Society. Mr. Buel's farm and garden lie about two miles from the city of Albany, on the Great Western Turnpike; a spot on which was not a foot of ground cultivated 7 years ago. It has now become the resort of taste and science, and richly rewards their votaries, who visit this hospitable retreat.—*N. Y. paper.*

Flax.—The Albany Argus announces the invention of a perfect method of dressing flax in the straw, without either dew rotting or water steeping, or exposing it to any chemical action. This important discovery, says the Argus, has been made by Mr. Roumager, a respectable French gentleman, who is now at Albany for the purpose of making it generally known, to encourage the farmers in the cultivation of flax, and to consult with others as to his choice of an establishment in this state. We understand that he requires flax to be drawn from the ground just when the seed is beginning to change color, to be dried a little in the straw, and delivered to him when thrashed, in the straw or hay state, without rotting. We learn also that he offers twenty dollars a ton for it in this state.

American Glass.—Our attention was called yesterday to the examination of a novel, curious and elegant specimen of American industry and talents from the glass making establishment of Messrs. Bakewell, Page and Bakewell, of Pittsburg. It consists of cut glass tumblers, in the bottom of each of which, by a very ingenious process, is imbedded an excellent likeness of some distinguished American citizen, as Adams, Jackson, Lafayette, &c. The likeness is formed of a composition having the appearance of silver, and although presented in bold relief, every part of it is enclosed in the solid glass, and is consequently indestructible.—*Baltimore American.*

Prophecy of Columbus.—In one of the letters which Columbus wrote to the King of Spain from the fleet, then lying before Jamaica, he has the following remarkable passage: "The wealth that I have discovered, will rouse mankind to pillage and violence, and will revenge the wrongs that I have suffered. The Spanish nation itself, perhaps, suffer one day from the crimes that its malignity, its ingratitude and its envy are now committing."

Hebrew Manuscript.—The biblical world is at present occupied in the investigation of a Hebrew roll of great antiquity, found in a vessel captured by the Greeks, which roll has recently been brought to England. The enormous sum of twelve hundred and fifty pounds has been asked for the relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

GENERAL INTELLIGENCE.

DESTRUCTIVE FIRE.

We are called upon to record an instance of this calamity, more destructive of property, than any which has occurred for 60 years, and perhaps since the first settlement of Boston. The fire was discovered on Thursday evening, in a wooden building used for an Inspection Office of Fish, by Capt. Henry Purkitt, in Doane street—a narrow street running from Kilby to Broad street, and forming the rear of State and Central streets. Several small wooden buildings were contiguous to that where the fire commenced, and thence communicated with great rapidity to the rear of the warehouses on State, Central, and Kilby streets. There was great deficiency of water in the neighborhood and the flames were uncontrolled for a considerable period of time after they were first observed, which destroyed the hopes, at first entertained, that they might be extinguished before they could extend to the valuable adjacent warehouses.

The fire soon attained such a destructive heat as to penetrate the partition walls of all those warehouses which had not been built in the most substantial manner. The wind from the northward blew freshly—but such reliance had many of the merchants upon the power of their walls to resist the flames, that they did not remove their merchandise sufficiently early. A vast quantity of goods however were preserved; Broad and Kilby streets were literally crammed with articles, thrown confusedly together which obstructed the efforts of firemen to save the buildings. The communication of the flames to the different buildings on both sides of Central street and beyond as far as the Commercial Coffee House, was extremely rapid—and it was not until past 4 o'clock in the morning the further progress of the conflagration was arrested.

Most of the warehouses destroyed were valuable, and many of them very substantial. The loss of the buildings and of property cannot be fairly estimated at less than \$500,000—without taking into view the inconveniences and expense to which the owners and occupants must be subjected, in consequence of being turned out of their places of business at this season of the year. The claims on the Insurance Offices, will amount to \$50,000.—After the fire had raged nearly five hours, the utmost efforts of the firemen, almost at the hazard of life, were necessary to prevent the fire from crossing Kilby street: the Stores on the west side being frequently on fire; and the wind carrying the flames directly towards them. The east wall of Store No. 83, in State street, owned by Mr. FARLEY, under Providence, stopped the progress of the flames in that direction. This wall presented a barrier of solid masonry, extending 70 feet from State to Doane street, being two and a half

bricks thick; and built, as we learn, many years since, by that most faithful mason, Mr. Henry Blaney. Had the fire passed westerly in this point, it would have been hardly possible to save Kilby street: in which case we shudder to think of the additional extent of the calamity.

NUMBER OF BUILDINGS BURNED.

In State street	-	-	-	5
Kilby street	-	-	-	6
Liberty square and rear	-	-	-	13
Broad street	-	-	-	4
Central street	-	-	-	19
Doane street	-	-	-	6

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LATEST FROM ENGLAND.

London papers to the 5th of March, fifteen days later than our previous advices, have been received at New York, by the ship Crisis, which left Cowes on the 8th. A further and important advance had taken place in the price of cotton, as well as in other articles of American produce.

The news of the defeat of the Spanish army in Peru, was published at London on the 2d of March. Colombian Bonds advanced to 93, Peruvian to 89, and Mexican to 83.

The French police has just ordered all expresses on their route from Dover to Calais, to be opened. Sir Francis Burt's motion for leave to bring in a bill for Catholic Emancipation, was carried, 247 against 234.

Arrangements are making by the Government for carrying 2000 Irish emigrants to Canada.

A new Mexican Mining Association has been formed.—The shares opened at 16 per cent. advance.

Mr. Rothschild is said to have contracted for the New Danish Loan of three millions of pounds sterling.

The exports of British manufactures in 1822 amounted to 45,767,389—In 1823, to 46,261,511, and in 1824, to 50,753,803.

Mr. Wilberforce, the philanthropic advocate of the abolition of slavery, is, owing to declining health, about to retire from Parliament, after sitting forty-five years.

Mr. Whitmore has postponed his motion relative to a repeal of the Corn Laws.

The Hon. F. Ashley Cooper, a son of the Earl of Shaftesbury, has been killed in a pugilistic contest with a Mr. Wood, both Collegians of Eton.

Mr. Torbet, of St. Helena, on whose land Bonaparte was buried, arrived not long since in England, and demanded of the British government 1000*l.* for the land enclosed around the grave. He however was put off with 500*l.* to be paid by the East India Company on his return to St. Helena.

A petition has been presented to the British House of Commons for cutting a ship channel through Central America, for the purpose of uniting the Atlantic with the Pacific Ocean; and for mining and other purposes, in Guatemala.

Among the novel societies in London, is one for "the relief of distressed widows in the first month of their widowhood."

In the course of a debate in the British House of Commons on the Navy supply, Mr. Hume observed, that it would astonish the house to be informed, that in the last three years, the sum of 6,540,000*l.* had been voted for dock yards, wharves, &c. and since 1815, 23,000,000*l.* for building and repairing ships.

The donations of Amsterdam on the 24th of Feb. for the relief of the sufferers by inundations, amounted to two millions of florins.

Among the numerous companies now forming in England, there is one of a very extraordinary nature. It is to have a capital of four millions, and to be employed in the recovery of cannon balls from the bottom of the sea, in order to reduce the present price of iron!!

The streets and inns of Falmouth at the last dates, were thronged with strangers, engaged for the different mining speculations abroad, and who were about to sail for their various destinations.

The long talked-of Tunnel under the Thames, was commenced on the 2d ult.

Hamburg, Feb. 22.—We have the following from Madrid:—The report is circulated here that our government has received a notification from the Holy Alliance that the High Allied Powers were not in a condition to aid Spain in conquering her provinces beyond the seas.

Paris, March 1.—Events of great importance are, it is said, preparing in Egypt. The Pacha makes great efforts to civilize his country; twenty thousand troops are being instructed in European tactics, by order of the Pacha. Several French Generals, among whom are mentioned Boyer and Livron, accompanied by a certain number of half-pay or discharged officers, are arrived at Cairo, where they are employed by the Pacha: it is said that their departure was not unknown to the French Ministry. Manufactories and Assurance companies are establishing in Egypt, and there is, it is said, a newspaper about to be created.

Glynville, N. H.—Letters intended for Littleton Village should hereafter be addressed to Glynville, the name of the place having recently been changed. The following description of the village is contained in a letter from the Postmaster to the Editor of Zion's Herald.

"Glynville is a flourishing little village situated on Ammonoosuck River in the southern part of Littleton, the northern extremity of the county of Grafton, N. H. about 20 miles from the celebrated Notch of the White Mountains near Mount Washington, about 110 miles from the city of Boston and nearly the same distance from Montreal in Canada. All travellers who pass up the valley of Connecticut river to visit Mount Washington, pass through Glynville, the last village on this route to the Mountain. The number of visitors to Mount Washington has been great for several summers and annually increasing. The water of Ammonoosuck is sufficient to move a great amount of machinery, and its falls in Glynville, over an entire ledge of rock, afford great conveniences for mills and factories."

Great Tree on the Common.—On seeing a paragraph in a New York paper, in which the writer requested to be furnished with the dimensions of the "Great Tree on the Common" the same were accurately taken on Saturday last, by two intelligent citizens.—They found it by actual admeasurement, to be sixty-five feet in height, twenty-one feet eight inches in circumference, at two feet and a half from the circumference; and that its branches extend eighty-six feet.—*Continued.*

The New York American says—"We are authorized to offer a Gold Medal for the most finished drawing of the Elm, 'the great tree,' on Boston Common," it taken by the 1st of May, and forwarded to this office."

Combinations.—The New York Advocate mentions several combinations among journeymen mechanics for an advance of wages—the tailors stand out for an increase of three dollars a week. In this city, we understand, the journeymen carpenters have had a meeting, and agreed not to work for less than two dollars a day. Masons readily command two dollars—first rate, two and a quarter.

The Honorable Mr. Clay, late Speaker of the House of Representatives of the United States, and now Secretary of State, has addressed a letter "to the people of the congressional district composed of the counties of Fayette, Woodford, and Clarke, in Kentucky," particularly explanatory of his conduct as it regarded the late presidential election.

Mr. Clay renounces duelling, by saying, that in his card he ought not to have put in the last paragraph because it admits the idea of a personal contest: which, although it is "a pernicious practice" and condemned as it must be, by judgment, philosophy and religion," was actually in his contemplation as a possible issue.

The second trial of Desha, of Kentucky, for the murder of Baker, has been postponed until June next. Judge Davidson, who it is said, will preside on the bench, is a firm, upright magistrate.

Monument at Concord.—We understand that the Bunker Hill Monument Association has appropriated five hundred dollars towards defraying the expense of erecting the proposed Monument in commemoration of the battle at Concord on the 19th of April, 1775. The corner-stone of this Monument, it is expected, will be laid on the 19th of the present month, it being half a century since the event it is intended to commemorate took place. Professor Everett is to deliver an address to the citizens of Concord on that day.

General FA YETTE arrived at Augusta on Wednesday the 23d inst., at 4 o'clock, remaining there the following day, and departed on Friday morning the 25th, on his route towards New Orleans.

The House of Assembly of Upper Canada have resolved to subscribe \$100,000 towards making a canal from Lake Erie to Lake Ontario.

The Legislature of New Brunswick has appropriated \$16,000 for the encouragement of the fisheries for 1825.

A company has been formed at St. Johns, N. B. to run a steam-boat to Digby. One is now established between Eastport and St. John—and the line will probably be completed from Nova Scotia to Boston.

Books for subscriptions to the canal from Worcester to Providence, are to be opened at the latter place on the 27th inst.—\$30,000 worth of land has already been purchased.

The body of a beggar was found in a street in New York last week—and on it \$270—and the concealed money is supposed to have caused his death, from the manner he laid on it.

Indian Removal.—The Delegation of Indians, led by Col. Menard, who visited Washington for the purpose of making arrangements for the removal of their friends from the East to the West of the Mississippi, left Washington, on the 14th ult. after having secured the acquiescence of the Government in their plan, and the adoption of measures to carry it into effect. An assemblage of Indians on the East of the Mississippi, and who reside in Ohio, Indiana, Illinois, &c. is authorized to take place at Wapagkennetta, in Ohio, where they are to be met by Gov. Cass, of Detroit, as Commissioner. In connexion with this general plan of removal and union, the Shawanese, formerly of Cape Gerardeau, have made arrangements to have lands assigned them West of the boundary of Missouri, in exchange for those once owned by them at Cape Gerardeau; and this trust has been assigned to Gen. Clarke, of St. Louis. The just claims of those Indians, for improvements abandoned by them at Cape Gerardeau, and for injuries committed by the whites, are also directed to be settled. If the meeting, which is to take place at Wapagkennetta, results as the Indians themselves wish, it may be the removal of some twelve to fifteen tribes, and remnants of tribes, will be effected by it.

Remarkable Longevity.—There are now living in Charlotte county, Virginia, near the Campbell line, two persons, Alexander Berkley and his wife. Berkley is now in his 118th year, and his wife in her 107th. Mr. Berkley was born in Scotland, and served in the British army under the Duke of Marlborough, in the reign of Queen Anne. After the death of his Queen, he emigrated to America, and served again in the army of England under General Wolfe, and was at Quebec when Montcalm fell. When the war of our revolution commenced, he was too old to become a soldier again; and his military career of course was terminated. He has lived with his wife in a state of matrimony 60 years, and has had several children, but they have all gone to the tomb. It appears that this old man has always been poor, and was consequently under the necessity of laboring for his support.

Conjugal Longevity.—There are now living in Nantucket eight married couples, who have lived together in the matrimonial state, 52 years and upwards.

A singular Law Case.—Blackstone, speaking of the right of a wife to dower, asserts, "that if land abide in the husband for a single moment, the wife shall be endowed thereof; and he adds in a note, that this doctrine was extended very far by a jury in Wales, where the father and son were both hanged in one cart; but the son was supposed to have survived the father by appearing to struggle the longest, whereby he became seized of an estate by survivorship; in consequence of which his widow obtained a verdict for her dower."

Law Anecdote.—The petition of Timothy Oates, in the year 1792, public creditor of the court in Wiltshire, represented to the judges:

"That your petitioner is this day 84 years of age, and was a criner in this court before either of your honors was born. That, small as his perquisites are, his wants are still small. He, alas! can cry no longer, but he may possibly live a little longer; and, during that small period, he implores to cry by proxy. His son, Jonathan, has a notorious echoing voice, capable of raising a sleeping juror or witness, to the remotest nook of the court house; your petitioner begs that Jonathan may be accepted as his substitute; so that, of your petitioner, it may be said, when he is dead and gone, that, though he cried almost all the days of his life, yet he never shed a tear."

The bench granted nem. con.

Horse Sagacity and Firmness.—A Carman was driving along Beekman-st. a few days since, and suddenly his horse came to a dead stand-still without any apparent cause. He urged the animal to proceed, by blows as well as words, to no effect, and as he had always been kind and true before, his obstinacy was inexplicable. The passengers on the street gathered round: the cart was pushed and the horse severely flogged, all to no purpose. A by-stander who felt some sympathy for the animal, observing that a pump was near, and that the horse kept his eye upon it, observed that perhaps the poor fellow wanted his grog, and would not leave the tavern till he had it. A bucket was accordingly brought, the Corporation gun filled with it, and the famished beast drank off three buckets before his thirst was slaked. He immediately turned from the pump, and with his accustomed kindness went on with his load, with no other fault finding, than that which fell on the head of his improvident and cruel master.—*N. Y. Nat. Ad.*

The Hotentots.—Dr. Philip says, "I can now meet the calculators of missions and the enemies of the Hotentots on their own ground; and challenge them to show me in any part of the world, a people more capable of being improved than the Hotentots of South Africa, or attempts at civilization more complete in their success than what may be now seen at Bethelsdorp."

MARRIED.

In this city, on Sunday evening last, by the Rev. Samuel Norris, Mr. Thomas Hallet to Miss Elizabeth Lovell, both of Boston. John Lowell, Jun. Esq. to Miss Georgiana M. Amory, daughter of the late Jonathan Amory, Esq. Mr. John A. Austin to Miss Charlotte S., youngest daughter of Mr. W. Thaxter. Mr. William H. Newman to Miss Mary Nichols. John B. Smith, Esq. of New Bedford, to Miss Melinda Hathorne.

In Mansfield, Mass. April 7, by the Rev. H. Thatcher, Mr. Calvin Turner to Miss Ann Cobb, both of Mansfield.

DIED.

In this city Mrs. Fanny R. Richardson, wife of Mr. Thomas Richardson, aged 24; Mr. David Watson, 81; Edmund Callahan, 80; Widow Elizabeth Scott, 49; Mr. Charles French, 28; Miss Sarah S. Low, 28; Mr. Richard Osgood; Mrs. Sarah Atcherson, 46; John F., youngest child of Mr. Jonathan Cook, aged ten months.

In Rowley, Mr. Edward Saunders, a revolutionary Patriot, aged 61. At his funeral the pall was supported by Capt. John Scott, Capt. Jonathan Lambert, Mr. John Daniels, Mr. Josiah Sweeney, Mr. Moses Clark, and Mr. Jacob Packard, all of the first parish in said town, and all his companions in the revolutionary struggle for independence, several of them belonging to the same company with the deceased.

Drowned in Salem harbor, Mr. Nathaniel Ward, keeper of the Light House on Baker's Island, and Mr. Marshall, his assistant. They started for the island on Wednesday, just before night, in a small flat-bottomed boat, deeply loaded with wood and stores; and it is supposed were prevented by the storm from reaching the island, and were blown on the beach.

At Pennington, Chester County, Pa. James Bennet, aged 91. It is scarcely a month since the decease of his brother, Titus Bennet, aged 90, who recovered. It was then stated that they served their apprenticeship together, and resided under the same roof until 80 years. Their departure, so near together, is extraordinary and interesting. In the loss of his brother, James seems to have lost the stay of his life, the object of his chief affection, almost the only living being who belonged to his generation. Deprived of him, he seemed to stand alone in the world. The last companion of his youth and manhood taken away, he drooped and died.

In Salisbury, N. H. on the 24th ult. Mrs. Judith Bean, aged 75; and on the 2nd inst. Phineas Bean, Esq., her husband, aged 74. He was a soldier of the revolution. They were both interred in one grave; and it is worthy of remark, that their brother and sister, John and Ann Fitchell, who died in Salisbury last October, one aged 91 and the other 84, were also interred in one grave.

At Springfield, Mass. Mrs. Martha Sears, wife of Mr. Calvin Sears, aged 35. Mrs. Sears, when about securing the fire, was instantaneously enveloped in flames, communicated to her clothing, consisting wholly of cotton fabrics. In a state of alarm and consternation she fled to her sleeping room, where Mr. Sears, who had lost a leg by amputation, was lying. He attempted to tear off the clothes of his suffering wife, by which, to this time, he has lost the use of both his hands. But his efforts to save the life of his beloved companion have proved unavailing. After twenty-five days of excruciating distress, she has closed a scene of bodily suffering, which unceasing attention and medical skill could only alleviate, but not remove.

In Stoughton, Mass. on the 5th inst., widow Lydia Gay, in the 79th year of her age. She had been a member of the Presbyterian church in that place about forty-seven years, and had always lived a good moral life. But about three months before her death she was led to examine her heart and the ground of her hope—she became convinced that her hope was not founded on the Rock of Ages, and that it would fail her in a dying hour. She was then led to cry mightily unto God, and to seek him with all her heart—and she has declared that when she shall seek his face in rain, was pleased to lift up the light of his countenance upon her, and to grant her peace through Jesus Christ her Lord. About three weeks before her death, after lying in a speechless state about forty-four hours, her friends expecting every hour would be her last, she again recovered, and appeared to be very happy in her mind, and perfectly resigned to the will of God. She said that she never knew what religion was before—that she was then happy and willing to die. She retained this peaceful frame of mind until her spirit took its flight to the mansions of eternal bliss.

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, April 5.—Arrived, s/s Cyros, Patten, Belfast; Jack, Beck, Portsmouth; sloop Packet, Johnson, Portland. Cleared, ship Arab, Scovill, Havana and Europe; s/s. Stephen Jones, Harraden, St. Domingo; Lovely Hope, Lincoln, Philadelphia; sloop Traveller, Davis, Providence; Packet, Ruthford, Newburyport; Almira, Smith, Sagharlo.

WEDNESDAY, April 6.—Arrived, ship Charlot, Pratt, Liverpool; brig Pocket, Hallet, Baltimore; Algerine, Hallet, Baltimore; s/s. Freedom, Wells, Charleston; May Stoddard, Newbern; Little William, Gage, Richmond; Olive Branch, s/s. sloop Eliza Ann, Gould, Mechanics, Sparrow; Orion, Godfrey, Aurora, Lewis, Majestic, Smith, and Comet, Silliman, New York; Bedford, Hinch, New Bedford. Cleared, ship Ariadne, Phillips, Philadelphia; brig Jew, Chase, Smyrna; Prize, Kibbe, Portland; Rover, Morrill, Wells; s/s. Almira, Rice, St. Thomas; Dover, Howes, St. Peter; Boston Packet, Wells, Trinidad; Cuba; Eclipse, Lewis, New York; Lewis, Webster, Kennebec; Fortrait, Batchelder, Bath; Mariner, Spaulding, Lufce; sloop Betsey, Cobb, Newburyport; Caroline, Porter, Portland; Delight, Nichols, New York.

THURSDAY, April 7.—Arrived, ship Paragon, Chadlock, Liverpool; s/s. s/s. Sarah, Parsons, Philadelphia; Forcible, Tilton, New York; sloop Sparrow, Sterling, Bridgeport; ship Charles Day, New Orleans; via Vineyard; s/s. St. Peter Hope, Chase, Charleston, via Harwich; Sally Hope, Baker, Providence; sloop Mariett, Sayre, Sagharlo; Balloon, Robinson, New York; via Nantucket; Packet, Kennebec; Shepherdess, Beverly; Two Brothers, Harding, of Duxbury, from Providence; Elizabeth, Crowell, of Falmouth, Mass. from Philadelphia, via Nantucket; Flora, from Orrington; sloop Randolph, Gloucester.

FRIDAY, April 8.—Arrived, brig Orient and Nancy, Stevens, Messina. 66 days; s/s. Boston, Wood, Bath; Francis, Rollins, Hallowell; Cordelia, Card, Dover, N. H.; sloop Polly, Portland; Ariadne, Bulter, Hallowell. Cleared, s/s. Amara, Carr, Bath.

SATURDAY, April 9.—Arrived, s/s. Bolina and Est, Castine; Champion, Shackford and Boston, Shackford, Eastport; 2; sloop Syren, Belfast. Cleared, brig Olive, Kinsman, Silliman; Con. Freid, Kennebec; s/s. Sweeney, Parsons, Gloucester, and a market; Magnet, Willis, Plymouth, N. C.; Leander, Nickerson, Baltimore; Delaware, House, Philadelphia; Geneva, Johnson, Hartford; Ann, Atkins, Gloucester; sloop Volary, Portland; Sally Curtis, Portsmouth.

SUNDAY, April 10.—Arrived sloop Echo, Lovell, N. York; Ocean, do.

MONDAY, April 11.—Arrived, brig Plant, Besse, Antwerp, 35; s/s. Echo, Ransom, Hartford; Betsey and Eliza Howland, New York; Sealower, Kennebec; Traveller, Camden; Hero, Averhill, New York; Jones-Hale, Portland; B. Packet and Hyias, Portsmouth; Panama, Akin, New Bedford; Pack, S. Smith, Betsey and Eagle, Plymouth; Massachusetts, Plymouth. Cleared, brig Mary and El

THE HERALD'S HARP.



OH! SUCH IS LIFE.
ADDRESS TO A YOUNG LADY.
Hast thou not seen the rainbow's beauties
Brighten to thy ravish'd eyes?
Hast thou not seen the sun in splendor
Rising from the eastern skies?
Hast thou not seen a cloud of espartum,
Fraught with disappointment's gloom?
Oh! such is life!—so soon we hasten
To the gloomy, silent tomb.
Hast thou not known a summer's morning
Promise fair a cloudless day?
Soon after seen the rude storm gather,
Driving all its charms away?
The rose, in all its blushing sweetness,
Oh! I know, has caught thine eye;
And often thou hast mourn'd its fate,
Born to wither, droop and die.
Oh! such is life!—a fleeting shadow,
Borne on wings of airy flight;
And such are all its cheating pleasures,
Nothing stable—nothing bright.
Yet there is something where the grief-worm,
Disappointed mind may rest:
Blest religion—balm of Gilead—
That can soothe the troubled breast.
Oh! fly then to a bleeding Saviour,
Early seek, and thou wilt find
A peace that passeth understanding,
Pure, exalted and refin'd.

WILLIAM.

DEATH AND JUDGMENT.

How short the day of mortal life,
How fast it flies away;
A short space, and we shall be,
A lifeless lump of clay.
The shafts of death fly thick around,
And hasten to the tomb;
Some kindred friends are hurried hence,
To meet their final doom.
There's scarce a day we do not see
Some funeral car pass by;
The rich and poor, and man of state,
And humble life must die.
When next the archer bends his bow,
He may make us his aim;
Shall we then seek to joys on high,
Or think to endless pain.
Perhaps another setting sun
And we shall be no more;
If then we're unprepared for death,
The day of grace is o'er.
When'er our souls shall take their flight,
And breath forsake this clay,
As then we shall remain,
Till the great rising day.
And then, if here we have obey'd
The words of truth and love,
"Ye blessed come," the Lord will say,
"There's seats for you above."
But if we have deny'd the Lord,
In either word or deed,
Our tongues will then be speechless found,
Without excuse to plead.
And, oh! the horrid sound, "depart,"
To endless fire and pain;
From Jesus' lips we then shall hear,
With devils loud to reign.
Stretch, mighty God, thy conquering hand,
Each careless soul to wake,
And each prepare for judgment day,
O Lord, for Jesus' sake.

E. M.

OBITUARY.

FOR ZION'S HERALD.

Died, at Middletown, (Conn.) December 16, 1824, aged 22, Irena Miller, wife of Caleb Miller Jr., and daughter of Isaac and Mary Webster, Mid. U. Houses. Having from childhood been favored with religious instruction, and early taught to reverence and esteem the worship of God, Irena's youthful heart was soon impressed with a sense of religious duty. But like most youths under similar circumstances, although at times she would appear serious, yet no lasting impressions were made until about fifteen years of age; at that time, as appears from some papers which she left, she resolved to seek God and the salvation of her soul;—she did not seek in vain; the lover of sinners soon took possession of her heart;—but being young and inexperienced, through the insinuations of the adversary and the vanity of the world, she seemed to lose some measure, her religious enjoyment, although I believe she never lost her relish for divine things, and the service of God—when in her eighteenth year, she wrote in her diary, "I have fully determined to live more devoted to God than ever yet. I have done, and am resolved to spend the remaining days of my life in the service of him who hath given himself for me." Soon after this she became a member of the Methodist Episcopal Church in Middletown. It was in 1823 that the writer became acquainted with her. She appeared to him to possess a generous soul, with unaffected piety. Naturally diffident and unassuming in her manners, she always appeared willing to take the lowest seat; and while some of her young religious associates could express with confidence their religious feelings, Irena was wont to write bitter things against herself. But what through want of confidence she did not express in public, in secret, before her God, as her diary shows, she could express with an overflowing soul. October 20, 1822, she wrote thus: "Glory to God, I am this morning happy. My whole soul is filled with love. O that I had wings like a dove, I would quickly fly to yonder bright world of glory. No timorous dove darting from the rapacious vulture, seeks so eagerly its covert, as my poor heart seeks to fly to that happy place where there is everlasting rest." July 29, 1824, she was married to Caleb Miller, Jr. Soon after her marriage her health began to decline. The writer called on her in her sickness, and had considerable conversation with her. "I am conscious," said she, "I have not been as faithful as I ought to have been in taking up my cross; but notwithstanding, the Lord has blessed me wonderfully upon this sick bed." She expressed a wish, that if it was the will of God, she might live a little longer in order to praise him, and the Lord determined otherwise—he saw it best to call her home to glory.
On the morning of the 10th, between twelve and

one o'clock, the chariot of Israel and the horsemen thereof came to take her. Her mother, who had watched her night and day, and her afflicted companion, gave her to understand that she was dying. She seemed to be surprised. "Why ma," said she, "is this dying? why surely this is blessed dying." She seemed to chide them gently for not letting her know it sooner, so that she might have improved her time in conversing with them before her departure. It was now too late to converse much; moments are ever precious, but if possible, now they were doubly so. With her feeble voice she called her companion—for some time previous she had been distressed to think that she must go and leave him; but never perhaps did the blessed promise, "my grace shall be sufficient for you," shine more conspicuously than on this occasion; and never, perhaps, was the precious truth felt with more force and energy; grace triumphed, and Irena's happy soul rejoiced in hope of a better world, and in prospect of better company—winding her emaciated arms as well as she could around the neck of her companion, while he kissed her clay-cold lips, she said, "Caleb, you have been a good husband to me—you have made an idol of me—I must now go and leave you—but remember, I am only going to sleep." She then called her mother, and one of her younger sisters; seeing them very much distressed, she said, "don't grieve for me, remember I am only going to sleep." She manifested a wish to see her father, who was expected some time in the morning, and an elder sister, who was absent from home. She inquired of a person who was standing by how late it was, after receiving an answer, "what," said she, "is it no later? then I shall not see them; but the will of the Lord be done." She then proceeded to give some directions concerning her funeral, and endeavored to call to mind some text suitable for a funeral sermon—but it was too late—"if I had," said she, "a little more time, I could think of one; but now I cannot." She then left her love to all her friends, and charged her mother particularly to give her love to the children who had been under her care as a teacher, a little before her marriage. "Now," said she, "lay me straight, and let me go to glory." She was obeyed. She stretched out her hands, and expired without a struggle or a groan. "Let me die the death of the righteous, and let my last end be like hers." J. B.

FOR ZION'S HERALD.

George Dakin, son of Ebenezer K. Dakin of Poughkeepsie, died on Saturday, the 12th of March, 1825, in the 19th year of his age. He was a young man of great promise—though he had near three years of his apprenticeship yet to serve, his master pronounced him a great mechanic. He was received on probation in the Methodist Episcopal Church in the commencement of the year 1823. Soon after he obtained the witness of acceptance with God, he felt an anxious concern for the salvation of others; and in his intercourse with his acquaintances, he labored to persuade them to embrace religion, by setting forth the joys of salvation in his own experience, the precious promises of the gospel, and the just retribution which shall be rendered to every man in the world to come. His light was not hid under a bushel; he did not shrink from public exhortation and prayer, and theunction that attended his labors of love, often caused his hearers to shed tears. For more than two years we have seen with pleasure, and hope of future usefulness, his growing gifts and graces. His diligence at his trade, and the affability of his deportment, in the family in which he was serving his apprenticeship, were as conspicuous as the manly and resolute boldness of his piety. He found himself very unwell on Wednesday, A. M. and went home to his father's. During his sickness, he expressed much anxiety for the salvation of his parents, and brothers and sisters. He was delirious the greatest part of the time; but in the lucid intervals expressed the strongest hope of a happy eternity, and the clearest witness of acceptance. Saturday, the day of his departure was a day of severe suffering, mental as well as bodily. About noon one of the brethren called to see him—he stood up and had been on the borders of despair, and desired prayer should be offered in his behalf. After the precious promises of the gospel had been set before him, and prayer, in which he joined fervently, the tempter was repulsed, and he regained tranquillity and assurance. He was evidently dying during the afternoon, and at about 5 o'clock, he was numbered with those that "sleep in Jesus," after a sickness of ten days.

"A while to his associates lent,
Towards heaven to point the way;
To all a bright example set,
Scarce shown when snatch'd away.
Blest youth, adieu! thy rich reward,
The bliss that no man can enjoy,
Receive from thy approving Lord,
Go enter in his joy."

J. W. B.

YOUTH'S DEPARTMENT.

SUCCESSFUL REPROOF.

After his conversion, Dr. Taft was one day in conversation with a young man of a respectable family, with whom he was connected, and had occasion to reprove him for some improper expression of which he had made use. The reproof went to his heart; and, thoughtless as he had been, so deeply did he feel it, that passing in an instant from gay to grave, he begged the Doctor to pray with him. The transition was so sudden and unexpected, that, at first, he thought him in jest, and hesitated to comply. In the end, the young man was convinced of sin, and was brought to God. Some religious book lent him, falling under his father's eye, provoked so much of his displeasure, that, knowing from whence it came, he wrote Dr. Taft a very rude letter on the occasion. But this did not prevent the spread of conviction from heart to heart; the young man's sister became convinced of sin; then one of the servants was awakened. The father now lost all patience and self-command, and at once, to distinguish the flame, he took the resolution of banishing his son from his house. The young man, driven from his home, was received with open arms by the Doctor; and not only so, but he engaged to give him 50l. per annum, till he should be better provided for. God hath the hearts of all men in his hands; He touched that of the father, that he yielded to the gracious impression; he took his son again to his house, assisted him in his studies preparatory to entering the church, and of that church he is now a valuable member and minister.—Life of Dr. Taft.

SMART REPLY OF A CHILD.

A little girl being expostulated with by a clergyman, for a Sunday School belonging to a different place from his own; and being asked by him why she went there, very acutely answered, in the words of Dr. Watts,

"I have been there, and still will go;
'Tis like a little Heaven below!"

JUVENILE EXPOSITOR...NO. 62.

In thy presence is fulness of joy, at thy right hand there are pleasures for evermore. Psalm xvi. 11.
There is no better criterion by which to judge of the moral state than the relish the soul has for spiritual enjoyments and employments. I had been reading a pleasing account of the death of a pious youth, who when the symptoms of dissolution appeared, was unspeakably happy; having a foretaste of heaven and delightful prospects of glory, where is fulness of joy, and pleasures for evermore. "I have delighted in the company of the pious; I have loved the saints of God; I have taken pleasure in his worship; I have been grieved when I could not go to meetings of prayer and praise, and other religious exercises. Now I shall soon begin a Sabbath which will never end; I

shall never be dull, nor wearied; I shall never be troubled with sin, nor have to mourn my want of light, and life, and love. Oh how holy is that blessed place where my Saviour dwells! where holy souls and heavenly angels worship God and the Lamb for ever." This and similar language gave the most indisputable evidence of the holy and happy state of the mind. I had scarcely got through the pleasing and profitable train of thought, which had been brought to the mind by reading this account, when I took up the "Confession of J. Lackington," and opening on the 16th letter, I found as perfect a contrast as can well be imagined. I shall transcribe a part of it.

"The mind is its own place, and in itself,
Can make a hell of heaven."

"Dear Friend—In October, 1793, S. P. Peach, Esq. being major of the volunteers, gave an entertainment to his corps, and others of his neighbors, in honor of Lord Nelson's victory. This was done on the lawn before his house. The good cheer, the company, music, songs, bonfires, fireworks, &c. had a wonderful effect on the poor countrymen; one of them, in raptures exclaimed (by my side) "this is heaven upon earth." Upon which another of our volunteers very sincerely and earnestly declared, that "he did not think that heaven was half so fine a place." This had not the least appearance of levity, but was an honest effusion of the heart. I will give you another anecdote of a similar kind. A neighboring clergyman was sent for to pray with a farmer's wife, on the Marsh-Common, about five miles from my house. He, in order to reconcile her to her dying situation, and to send her quietly away, held forth on the happiness which all good people enjoy after death at the right hand of God; during which she showed signs of impatience. The divine still kept on, and enlarged on the glory, splendor, &c. of heaven, until her patience being quite tired out, she exclaimed, "Don't tell me a long tale about the glory of heaven; old England, and Marsh Common for me."

"Were it only a few poor ploughmen, and a Marsh Common farmer's wife, that had such low thoughts of the happiness of a future state, one should not be so much surprised; but is there got reason to think that there are thousands who are not more correct of heavenly pleasures?"

Lackington further tells us that he and his wicked companions in iniquity used to laugh at the thoughts of going to heaven; and were so profane as to say that we would not like to sit on a cloud and sing hallelujah, and I fear we spoke the real sentiments of many more. What can be the views of all those who talk of going to heaven when they die, and are yet living in sensuality, mirth, vanity and neglect of all holy exercises? *Old things must be done away and all things become new, before they can be met by the partakers of the inheritance with the saints in light.*

SAILORS' FRIEND.

ANECDOTE OF AN AMERICAN SAILOR.

Related by the Rev. Samuel Kilpin, Exeter, England.
At the close of the war, a poor ragged, half-finished sailor applied to him for charity—he took him into his study—said to him—Where are you from? America. Your countenance shows you have seen better days. A sigh escaped him, while he answered, Yes. You have known something of religion, if I am right in my conjecture; O yes, sir, that is my crime; my father was a Methodist minister, and I, leader of a class—but I became vain, conceited, proud, neglected prayer, mixed with the world, I became a backslider, ran away, went to sea—was taken prisoner in France, detained there a long time in extreme distress—got to England, and am now almost finished. You broke your mother's heart, I suppose? I fear I have. And buried your father of a broken heart? I am afraid it is too true. Well, what more have you got in your pocket?—a penny? No. A halfpenny? No. Well, here is two penny worth of Tracts at the reduced price, go sell them, they will bring you four pence—a man who cannot get his living in this country with two pence is not worth a penny; go, if you will work. I will put you in a way to get home, it may be, "God has been better to you than your fears." Your father may yet be alive to embrace his prodigal son; your mother may yet be spared to clasp to her bosom a long lost child. Don't spend a penny, bring all the money to me and invest it again in tracts. He went, and in the course of the day returned again with the four pence—had eight penny worth of tracts, went off four pence, and invested one shilling in tracts. Made another excursion, brought back one shilling and six pence, had three shillings worth of tracts—off again, and in a few days brought back five shillings, bought more—then took another direction, sold them, came back—then off again, and so on, till he had accumulated a few pounds, invested them in tracts—went away, and he thought he had lost him, at length he made his appearance better clad, new shoes—a decent hat, and finally so improved in his appearance, that on saying that he had heard of a ship at Plymouth going to America—came to lay out all his savings in tracts, which produced a large bundle, which he was about to sling at his back and walk off for Plymouth; he set off with a light heart, and in hopes of relieving by his presence, the evening of life of his dear parents, if God should spare them to behold their returning and penitent prodigal. I saw him no more, said the venerable saint, and trust that the prayers of his pious parents were answered in the preservation and return of their lost son.

PROVIDENTIAL DELIVERANCE.

"Call upon me," saith Jehovah, "in the day of trouble: I will deliver, and thou shalt glorify me."
On Tuesday the 26th of May, 1555, a mariner of Malden in Essex, named Gregory Crow, with a man and lad put to sea, intending to go to Kent, for a cargo of fullers earth; but meeting with foul weather, his boat was driven on a sand bank, where she bilged, and tilted so fast with water, that the crew were forced to cling to the mast for preservation. The force of the waves carrying away different articles out of the boat, Crow had just time to save his Testament, which he had begun to read, and place it in his bosom. This was a treasure which was very valuable in that day of account of its great scarcity. In about an hour afterward the ebbing of the tide would have left the boat dry, but she split asunder, and they could not save her. They lay therefore, upon the sand, which was at least ten miles distant from the shore, and knowing that in half an hour it would be again covered by the return of the water, knelt down and prayed that they might be seen by some vessel sailing in that direction. Meanwhile the man found Crow's chest, which contained his money amounting to 5l. 6s. 8d. which he gave his master; but the latter threw it immediately into the sea, saying, "If the Lord is pleased to spare our lives, he will provide for us." They then all three clung to the mast for ten hours, at the end of which time the poor young lad's strength failed, and he dropt into the sea.
At the second ebb, Crow said to his companion, "The best way will be to take down the masts, and when the next flow comes on, to get upon them and trust to God to wait us in the sight of some vessel." The water returned at ten o'clock at night, and bore them off. In the course of the night the man died, overcome with hunger and fatigue; but Crow continued leaning on the water, strengthened himself in the Lord his God, and with great difficulty keeping from sleep.
At length, at six o'clock on the Friday afternoon, he was seen by a ship bound from Lee to Antwerp, belonging to one Thomas Morse, which was compelled by contrary winds to turn somewhat out of its course. The sailors taking him for a buoy, which some fishermen had set to mark a place where they had lain their hooks, begged the captain to let them have some fish;

but he ordered the helmsman to keep his course, and endeavored to pacify the crew by telling them they would only hinder the fishermen, and perhaps get into quarrels for themselves. The helmsman, observing, that he viewed from his elevated station, observed, that he thought it was a man; but they told him to steer on, for it was only a buoy. As the vessel had tacked a little towards him during this conversation, Crow was visited with a gleam of hope; but seeing her begin to take off his cap, and hold it as high as he could, moving it to and fro. This caused the helmsman to be more positive in his assertion; and in a little while the others agreeing with him, the vessel made towards him, and took him up.

As soon as he was aboard, he put his hand into the breast of his shirt, as if to search for something; on which a sailor asked him, if he had his money there? "No," said he; "I have a book here, and I am afraid it is wet;" when he drew out his Testament, which was dried for him. They then wiped the brine from his face, shifted his garments, gave him some refreshment, and laid him down by a fire to sleep. They did not disturb him till eight o'clock the next morning, when the sailors were desirous to hear his story. On their arrival at Antwerp, some merchants on board the vessel acquainted their friends with the circumstance, many of whom came to see the man who threw away his money, but kept his Testament, and gave him cash and clothing for his exigency.—The ladies wept much at hearing his tale, admiring the good providence of God; and the principal of the merchants showed him kindness, and presented him with 5l. 10s. more. "Call upon me," saith Jehovah, "in the day of trouble: I will deliver, and thou shalt glorify me." *Psalm's Martyrs.*

THE GATHERER.

UNGOVERNED ANGER.

The Diary of an eminent ejected minister contains the following distressing narrative:—In the year 1667, a man near Barnard Castle, was ploughing a field adjoining his cottage. His son, a young boy, who driving, happened to displace him; at which he flew into a violent rage, and in his fit of fury, struck the boy with the plough-staff so dreadful a blow, that the poor child fell down and died on the spot. When the father saw that his son was dead, he uttered three loud and agonizing shrieks; on hearing which, his wife ran out of the house to the place, leaving a young child in the cradle, and the door open. When she came back, she found her infant torn and mangled to death by a sow that had gone into the house during her absence. In her frenzy of grief, the wretched mother ran to the river, which was hard by, and throwing herself in, was drowned. To finish the tragedy, this most unhappy man, who, by yielding to the temptation of unbridled anger, at the fault of his child, thus dreadfully saw himself bereft, was apprehended and committed to York Castle to take his trial for the slaying of his son.

The manuscript from which the above account is taken, gives no further information of the man. If he survived, he was probably tried for manslaughter; but, O what a lesson is this to all, especially to parents! How little does the slave of angry passion know into what misery he may, in a moment, plunge himself! Reader, are you a passionate man or woman? You have, very probably, been upon the very brink of consequences as terrible as those related above. It is only God's amazing mercy that has prevented them! Dare you presume that he will always thus interpose? What if, on the next gust of your rage, he should leave you to yourself in righteous judgment? O, cry for the benefits of the blood and spirit of Jesus! Watch and pray, that you enter no more into temptation!

Remarkable Proof of the Immortality of the Soul.

Gennadius, a physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw, one night, in a dream, a young man of celestial figure, who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony, he had ever heard. To the inquiry, whence proceeded these ravishing sounds, his conductor answered, that they were the hymns of the blessed in heaven; and disappeared. Gennadius awoke; and the impression of the dream was dissipated by the transactions of the day. The following night, the same young man appeared, and asked, whether he recollected him.—"The melodious songs which I heard last night," answered Gennadius, "are now brought again to my memory." "Did you hear them," said the apparition, "dreaming or awake?" "I heard them in a dream," "True," replied the young man, "and our present conversation is a dream. But where is your body while I am speaking to you?" "In my chamber," "But know you not, that your eyes are shut, and you cannot see?" "My eyes are indeed shut," "How, then, can you see?" Gennadius could make no answer. "In your dream, the eyes of your body are closed and useless; but you have others, with which you see me. Thus, after death, although the eyes of your flesh are deprived of use, and motion, you will remain alive, and capable of sight and motion by your spiritual part. Cease, then, to entertain a doubt of another life after death." By this occurrence, Gennadius affirms, he became a sincere believer in the doctrine of a future state.

ORIGINAL SIN.

I overheard a discourse something like altercation between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. "How came they there?" says one—"Which way did they get in?" cried another—"It is impossible, the fences are good," says a third. "Don't stand here talking to no purpose," cries the deacon with increased earnestness; "they are in the field destroying the corn. I see them with my own eyes. Out with them speedily, and put up the fence." As I approached him he began to be more calm. "Your parish, sir," says a fellow who quivered me. They make me think of my parish's sermon on the origin of sin, spending his time in needlessly inquiring how it came into the world, while he ought to be exhorting us to drive it out." "Your observation is just," said I, "and your directions to your servants contain sound orthodox doctrine; a good practical improvement to the discourse we have heard to-day."

Hint to Church Builders.—When Sir Christopher Wren was building St. Paul's Cathedral, he caused the following Notice to be affixed to several parts of the structure; and we would recommend the adoption of it, at the present time, in all cases of Church building.

"Whereas, among laborers and others, that ungodly custom of swearing is too frequently heard, to the dishonor of God and contempt of authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion, it is ORDERED, that profane swearing shall be a sufficient crime to disqualify any laborer that comes to the call; and the Clerk of the Works, upon sufficient proof, shall dismiss them accordingly; and that if any Master, working by task, shall not, upon admonition, reform the profanation among his apprentices, servants, and laborers, it shall be construed his fault, and he shall be liable to be censured by the Commissioners."

Christians' hearts are as iron; if they once be made hot with the love of God, they will more easily be joined together in love to one another.

GENERAL MISCELLANY.

OUR COUNTRY IN PERSPECTIVE.

It is a fact, which, on account of the consequences with which it is pregnant, ought to be continually reiterated, that our population doubles in 25 years. How shall provision be made for the intellectual and moral improvement of these swarming millions? Within twenty-five years from the present day provision ought to be made for the education of ten millions of young citizens. My countrymen, look along the line of time. Anticipate the future. Contemplate your country as filled with two hundred millions of citizens, educated, virtuous, manly, high-minded freemen, all living under equal laws, all happy and ministering to each other's felicity. Think with what power America will then be invested, what glory will surround her. The fairest forms that ever presented themselves to the eye of the poet, in the hour of highest inspiration, and when the most enrapturing visions broke on his imagination, do not exceed in grace, and beauty, and glory, those which our country may assume in the enjoyment of a truly virtuous and well regulated liberty. But there is a painful contrast to this scene. It is mournful to behold, yet the sight may be salutary—Suppose then that ignorance and vice should extend their deadly influence—and that the mass of population should become the poor miserable victims of indolence and dissipation; should be such creatures as we find on the margin of our great waters, or in the hearts of some of our interminable forests—what would be the state of the country? Where now the freeman raises his manly front, and shows a countenance conscious of inward dignity, and an eye beaming with intelligence, we shall see the poor, abject, crawling flatterer, the pander to a great man's lusts, the minion of power. Is this impossible. Look at Rome. Where once the eloquence of Cicero poured its blaze of light and beauty; and where once a higher spirit than he rose, refulgent from the stroke of Cæsar's fate, and shook his crimson steel, and called on Tully's name, and bade the Father of his country hail, for Rome again is free; even there men who have dared to call themselves priests of the living God, and representatives of the meek and benevolent Saviour, under a hypocritical pretence of religion have ever forged chains for the mind, and bound the conscience in fetters. There slavery in the most degraded form has prevailed, and has branded with its disgrace the image of the Most High in man. Look at Greece, where eloquence moulded at will the fierce Democracy; where Leonides fought and Demosthenes spoke; even there the cross itself has been the emblem of subjection; and the descendants of Greeks have worn out the chain even amidst the sepulchres of their fathers. Athenian and Spartan mothers have sent sons to serve in the palace of the Pacha, and daughters to the Seraglio. What has been, may be. Vice and ignorance will always pave the way for despotism and slavery.

Seeing these things are so—what is our duty? Are we not urged by every motive of patriotism to unite and exert our very utmost in promoting that virtue and knowledge without which, America must sooner or later be numbered with fallen republics—Fait Illium et ingens gloria Tercei.
But our country is not alone concerned. The world looks on us. There is now a public opinion of the world, a moral sense of nations. Our example will tell with mighty influence on the destiny of the human race. If we fulfil the designs of our brave and virtuous forefathers—the last of their generation is fast going off the stage—may they leave their mantle to their sons!—if we fulfil the designs, I say, and grand conceptions of our forefathers, then will America stand forth as a glorious example, affording instruction to the nations. Her voice will be heard from the equator to either pole, and her moral influence be felt over the whole earth. But should she fail, alas! her history will be cited to prove that the people are incapable of self-government. Philanthropy as well as patriotism call on us then to unite in giving elevation to the moral feeling, and improvement to the intellect of our country. DR. RICE.

FROM THE PHILADELPHIA RECORDER.

The following judicious remarks which we copy from the Philadelphia Post, relative to the termination of the war in Peru, are calculated to excite a deep solicitude in the breast of every philanthropist, for the future welfare of that interesting section of the globe.

The authority and with it the pretensions of Spain are for ever annihilated in this fertile and beautiful portion of the globe. The cause of freedom—the sacred rights of man have triumphed, as they ever must—and the heart of the philanthropic patriot expands with gratitude and joy at every blow which shatters the iron chain of despotism, and in the fulness of his heart, views each effort and every success in so sacred a cause as another link in that glorious system of emancipation which is to extend its exulting arms to the earth, and be as universal in its operations and influence. But in the happiness we feel at the successful termination of the Peruvian war, a shade of doubt, we must acknowledge steals over our minds at the contemplation of what may possibly occur, and for a while mar the glowing prospects of the country. We confess our want of sufficient information on this point, and that our forebodings may be, as we trust, entirely unfounded. We allude to the moral and intellectual character of the numerous population of this country. Has the dread priesthood, which has so long and so perseveringly exerted its baneful influence to darken the mind, and hold in the loathsome bondage of ignorance and superstition, the faculties of man, lost all its influence? Or has it merely shrunk from the glare of light which has lately surrounded and unmasked it, to practise its unhallooed efforts more securely in secret and silence? Has the great and violent struggle, which is now about to receive its quietus, sufficiently roused the long slumbering mass to the sense of its exalted position, and have been disseminated—of with the dagger of arms, and the shouts of victory, will they sink back by degrees, under the guidance of their old, and now doubly embittered enemies, to their former stupidity? These are questions we almost dread to see answered, but which we hope can be done favorably. Education must exercise its power among them—a spirit of inquiry must be excited and fostered; and the blessings of liberty are then secured; but without a proper sense of the importance of these things, and regard to their own rights, we fear they may but have exchanged masters, and are still destined to remain slaves—slaves to the worst of tyrants, ignorance, vice, and superstition.

HABIT.

To illustrate the force of habit, an old story is told of the inhabitants of a certain town, who had long been accustomed to carry, in pailfuls, all the water necessary for domestic use, from a river a quarter of a mile distant, and who, after the water had been brought into the town by means of an aqueduct, still continued to bring their pailfuls from the river. A new story told in a late number of the Quarterly Review, is equally striking and more credible. The practice which the negroes of Jamaica had of carrying their burdens on their heads, was thought to be injurious to their constitutions, and to save the health of their slaves, many of the planters used wheelbarrows. Some of the negroes used these vehicles in the proper manner; but so strong was the force of habit, others placed the loaded wheelbarrow on their heads.

They that are professors only, and make show of religion for sinister ends, are like Orpha; in time of affliction they will kiss their mother and begone; they will soon take leave of the church of God. But they that are true Christians are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her.